"الشيكونات"

Elshikonat

project by: Alaa Mansour

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El-shikonat "الشيكونات"

Final Project

Urban planing studio

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Research Seminar

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Content

Preface

Research question

In recent years, the Arab sector in Israel has begun to deal with the increasing population density, and to adapt modern planning methods for housing. The Arab sector has about 1.6 million citizens and the country estimates that it will reach about 2.4 million people by the end of 2030 (24% of the overall Israeli citizens). Today, there are about 300,000 households in the Arab sector. Each year, close to 16,000 Arab couples get married; The density is increasing and there is no more land to accommodate this issue, the Arab population needs an adequate housing solution.

Prominent urban cities are taking steps to embrace the construction of residential structures spanning 5 to 8 stories, a response born out of the urgent need to address the scarcity of available land. However, these contemporary and standardized approaches fail to account for the profound cultural and religious dimensions intrinsic to the Arab way of life. Consequently, a noteworthy resistance has emerged among certain Arab communities residing in these cities, as they grapple with the notion of adopting this novel and obligatory urban lifestyle. This scenario raises a pivotal question:

How can the housing typology in the Arab society be effectively adapted to align with the patterns of their daily life and address the challenges posed by land shortage? What innovative tools or strategies can be employed to achieve this goal?.

1

Introduction
The Arab sector in israel

1.1 Demographics

According to the Central Bureau of Statistics (CBS) of Israel, at the end of the year 2021, The population of Israel is estimated at 9.449 million citizens, of these, 1.995 million are Arabs (21.1%).

The Arab citizens of the country, mainly reside in the Galilee mountains, in the triangle area (hamesholash), in the eastern neighborhoods of Jerusalem, in mixed cities, and in the Bedouin villages in the northern Negev. The Arab citizens live in rural settlements, urban settlements, and even Settlements without municipal status. In total, there are 163 settlements, all of whose residents are Arab citizens, and the largest Arab city in Israel is Nazareth with 77,800 citizens. however, the Arab citizens live in mixed cities (like Lod, Ramla, and Haifa) and some even live in Jewish cities. The percentage of Arab citizens living in a settlement is :

41% Urban

5.5% Rural
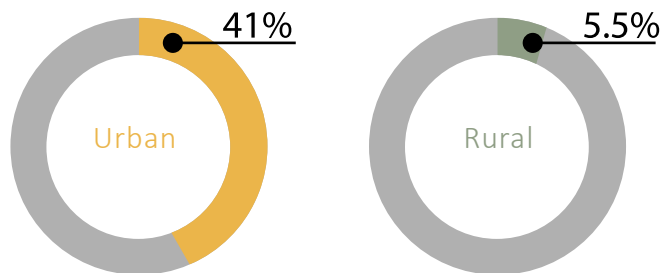
There are mainly three religions among the Arab citizens in Israel:

82.9%
Muslims

9.2%
Druze

7.9%
Christians

In addition, the average Arab family household is 4.5 souls, and that is one soul more than the average Jewish family household which is 3.57.

*The Demographics info was taken from a yearbook[1]

1.2 Land

According to the World Bank Group, half of the world's inhabitants live in cities, and in the next eight years, the number of population will increase to five billion people who will live in cities which will lead the world to a Crisis. There is no more land to accommodate these numbers and the world is in need to find a solution.

The Arab sector in Israel is facing the same problem. Since the establishment of the country, the lands of the Arab citizens of Israel have been in continuous encroachment. At the same time, the Arab population grew at a rapid rate, and so did its needs. And since the establishment of the country, it has increased sixfold. In addition, its land reserves were reduced by about half. The existing land reserves cannot provide an adequate response to the needs of the growing population.[2]

1. The 2021 Yearbook of the Arab Society in Israel

2. Lands, planning and inequality: the division of space between Jews and Arabs in Israel Prof. Or Yefthal, 2000.

1.3 Current housing typology

"Arab localities in Israel have retained strong traditional residential patterns and cultural approach to land and place (..) They tend to live in extended family units near each other and usually in their family's historic hometown. Arab landowners value land as an inheritance."[3]

And with that there are types of housing typologies in the Arab society in Israel (based on pictures):


Private family building- family complex - Vertical clan
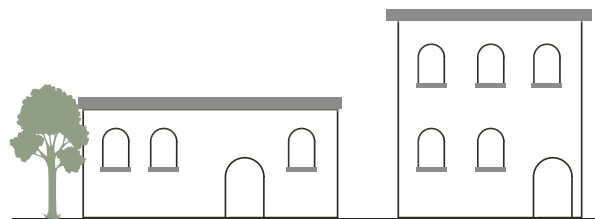
Private house next to parents' house- Horizontal clan

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3. Urban Planning in Israel's Arab Communities, Inter-Agency Task Force on Israeli Arab Issues, 2022

In recent years we can notice a new typology that is making its way through the Arab cities. Due to the land shortage and the need to find a solution for the growing population, Arab cities are now being filled with generic multi-level building:
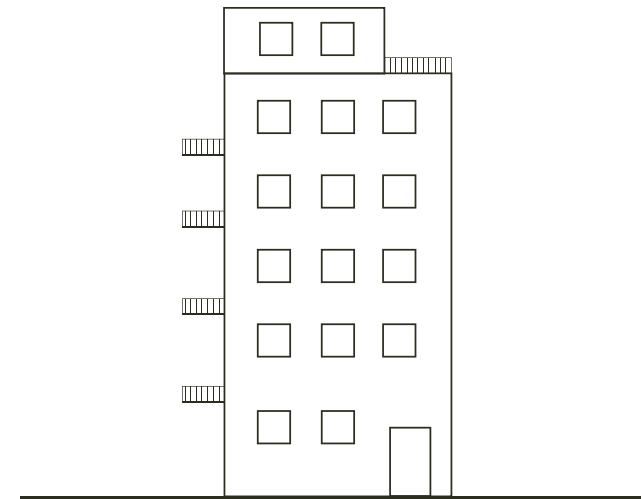
A generic housing building that accommodate different families

Private houses   Family building   Housing building

1.4 New housing typology

Today, a significant portion of the Arab city's populace resides within privately owned homes. However, a nascent trend is emerging with the introduction of multi-level residential buildings. Regrettably, these structures often appear generic and out of sync with the city's overall aesthetic. These buildings tend to be situated on private land and typically encompass a parking area, spanning 4 to 7 floors, sometimes featuring a penthouse atop. In some instances, parking might be absent, replaced by a commercial ground floor.

Sadly, due to the limited range of amenities within the residential vicinity, many individuals opt to lease apartments out of necessity rather than a genuine desire to inhabit these spaces. To illustrate the point, a few noteworthy examples of innovative architectural ventures within Tira (Arab city in the central of Israel) include:

Penthouse

Commercial

Parking

2

Issue
Failed try -Case study

2.1 New residential pattern

Introducing this new multi-level generic housing building type that accommodates different families, has become a great deal in the Arab society.

"I will always prefer a private home, it is more comfortable, and you are not dependent on anyone. Not against living in a building but temporarily with constant thinking to move to a private home. Look at the Jews living in an apartment building for a lack of choice, everyone is trying to buy apartments and then go out and move to a kibbutz or a private home "

These are the words of an Arab resident who lives in Tira a private home above parents in Israel, during an interview that was held with a few Arab residence and they were asked: What are your thoughts about living in an apartment in a high-rise residential building in order to start a family? and the results were:

13%
have an understanding for this solution

87%
are not ready to accept this type of living

*Admittedly, I did not conduct a comprehensive quantitative study on the issue, but in the questionnaire this issue comes up.

The lifestyle in Arab society in the country contains a variety of patterns (such as: culture, religion, population, and ethnicity) which distinguishes it from the other different sectors. Accordingly, there are also traditional and cultural residence patterns and great importance to the ground and place. "Unlike Jewish families, where people

pass as nuclear units, they will move to work, and purchase and sell land as a commercial asset, Arab families tend to live in family units in the proximity to each other and to their family."[4] Living in a private family complex is an integral part of the culture of the Arab sector, many build a private home in a neighboring ground for their parents or over their home.

2.2 Case study

"Neighborhood units for those who live in clan" is a housing project located in Tira, Israel. Designed, in the early 80's, by the architect Salo Hershman. The complex includes 150 housing units on a 15.5 dunam area.
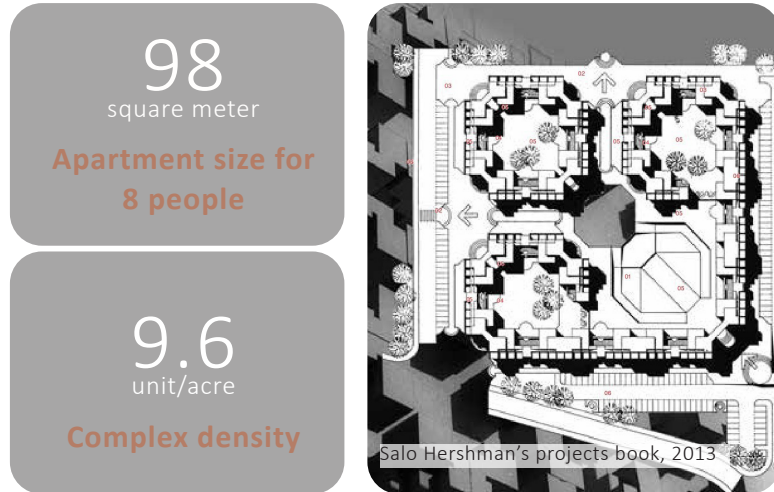

Salo Hershman's projects book, 2013

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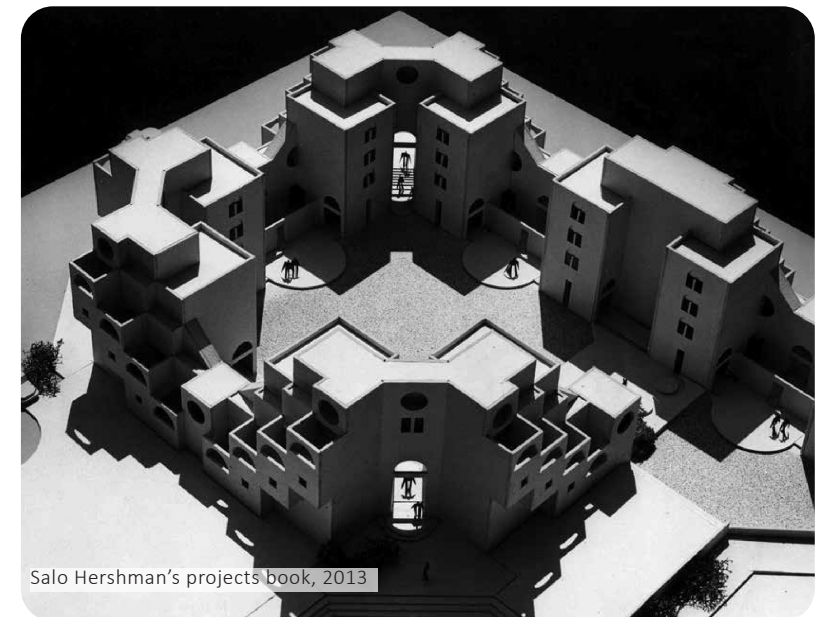
4. Urban Planning in Israel's Arab Communities, Inter-Agency Task Force on Israeli Arab Issues, 2022

طيرة بني صعب – قضاء طولكرم
Tira bani saab - Tulkarem

"The aim of the project was made to solve the physical structure, by means of progressive patterns, while preserving the habits and living pattern of the local population"[5]. It was designed around the concept of "Hamola" (clan) as a way to propose a new housing typology adapted to the Arab community.

98
square meter
Apartment size for 8 people

9.6
unit/acre
Complex density

Salo Hershman's projects book, 2013

Although the project tried to bring new architecture approach to the city that takes into account the lifestyle of the citizens, the project has failed. As of today the complex is completely abandoned and expected to be demolished. According to the mayor of the city The failure of the project was due to financial and cultural problems. After talking to the residents who wanted to live and bought apartments there, it was a project with a perfect and beautiful vision on paper, but in reality, it went far beyond what people really wanted and eventually turned into a crime hub.

5. Salo Hershman's projects book, 2013

The same project was built and designed also in Jerusalem (by Salo Hershman) to a religious conservative jewish citizens, but the difference is that the Tira housing complex is abandoned and the complex in Jerusalem is Fully inhabited, which could be an indication that the project wasn't fit for the Arab society as the architect intended.


Salo Hershman's projects book, 2013

Salo Hershman's projects book, 2013
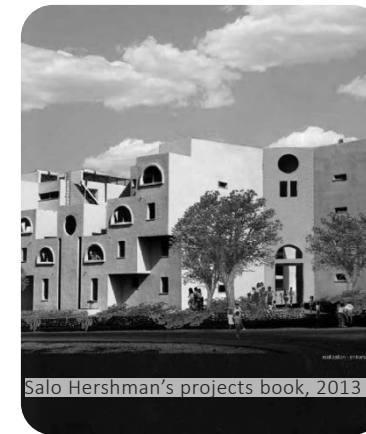
Housing in Tira- 1983   Housing in Jerusalem- 1981

The Tira citizens called this project "El-shikonat", originally the Hebrew word "Ha-shikonem", used as an Arabic slang word mocking this type of building. And it translates to housing complex. This is used because of these types of buildings are usually a strange element in an Arab city skyline especially Tira.

Features that degraded the project
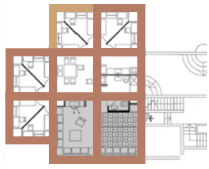
Small spaces 3m X 3m grid design

Inward design extreme private units

No open private space (balcony) The only pen space is used for the entrance

This case study serves as a poignant illustration of the disparity between the desires and necessities of the public and the provisions made by the state. The endeavor to introduce an innovative architectural blueprint aimed at mitigating urban density challenges unfortunately falls short in terms of incorporating elements that could potentially serve as pivotal breakthroughs for subsequent projects.

The present condition of the complex exudes an unsettling aura, having transformed into a focal point for criminal activities over the recent years. The very thought of approaching the complex evokes fear in individuals. While a handful of citizens still inhabit the complex's ground floor, their numbers remain sparse. The structural integrity of the buildings is compromised, rendering them unsuitable and unsafe for habitation.

Fire residue

Unfinished building process
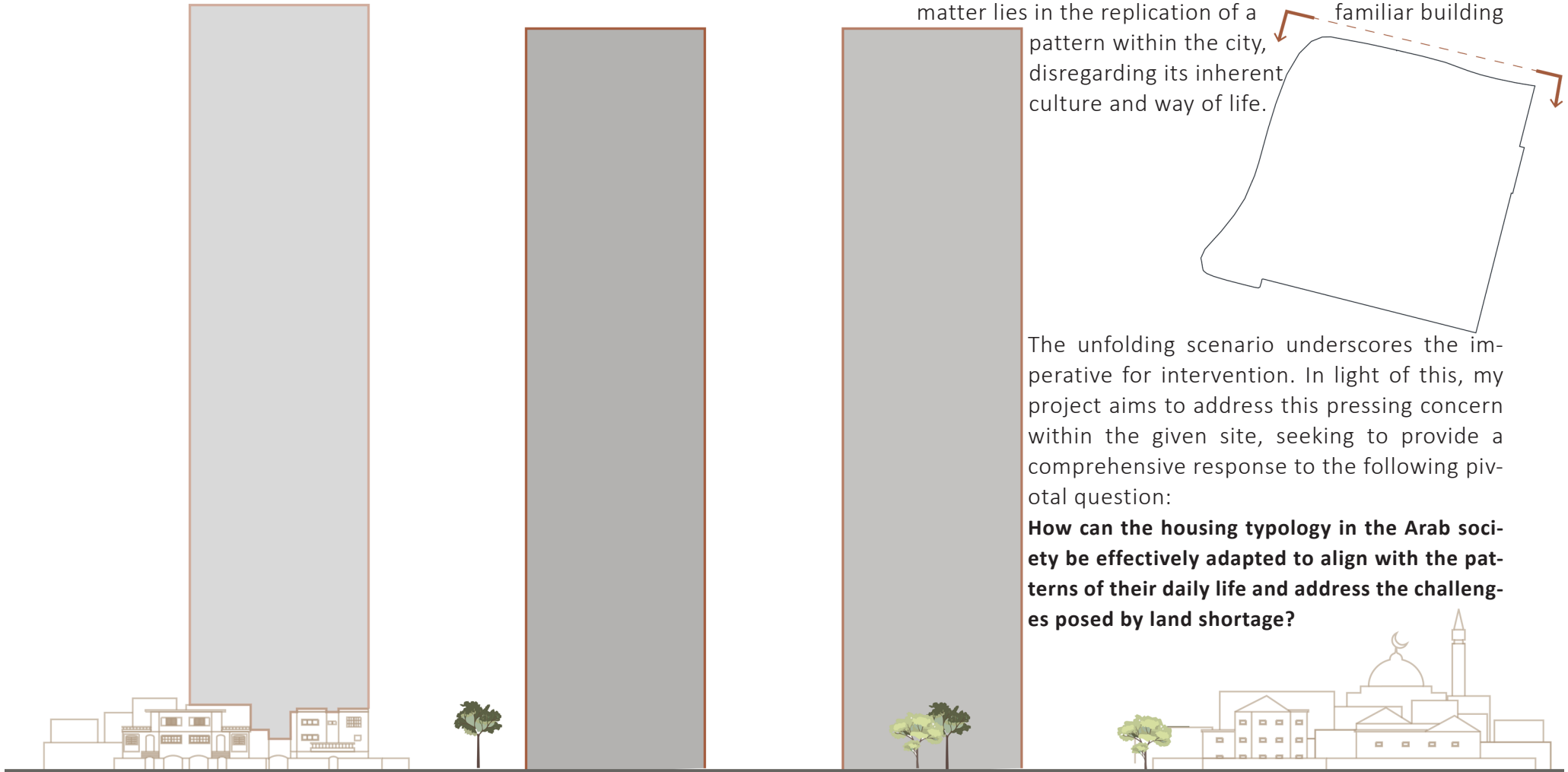

Unsupportive beams

Main entrance

Side entrance

Salo's project is about to be demolished and the municipality is suggesting a new project called "Nave Amal". the project will contain 360 units on a intended site of 33 dunams, which is approximately equivalent to Salo's density.

They're planning to build 3 high-rise towers of 30 floors each. This suggestion received a huge backlash from the residents, knowing the surrounding area is mainly private houses. They believe that this suggestion will oppress the area. The majority of residents expressed strong opposition to this fresh initiative. However, the crux of the matter lies in the replication of a   familiar building pattern within the city, disregarding its inherent culture and way of life.

The unfolding scenario underscores the imperative for intervention. In light of this, my project aims to address this pressing concern within the given site, seeking to provide a comprehensive response to the following pivotal question:
How can the housing typology in the Arab society be effectively adapted to align with the patterns of their daily life and address the challenges posed by land shortage?

3

Research
Design tools for the Arab society

3.1Design tools

"Tradition and modernism are two opposing value systems that coexist in the Middle Eastern society."[6]

Given the unique residential patterns within Arab society, a distinct approach to planning and design becomes essential. This necessitates the development of tools and methods tailored specifically to the needs and values of this community. By aligning design with cultural, religious, and lifestyle factors, there's a potential to foster a greater acceptance of compact living arrangements. Moreover, this initiative addresses fundamental human requirements and introduces an innovative planning paradigm that could resonate across various cultural contexts.

Israel exhibits a remarkable capability to tailor urban planning to specific populations, as evident in the religiously conservative Jewish community. Factors such as low building heights to avoid Shabbat elevator use, sukkah balconies, and reduced parking spaces due to limited car usage are meticulously considered. However, similar attention is often lacking when it comes to the Arab society's housing needs.

From insights gleaned during the interview (as previously mentioned), the most formidable obstacle faced by residents within housing buildings is the dearth of privacy.

6. Residential visual privacy: Traditional and modern architecture and urban design,

Kheir Al-Kodmany, 2007

3.2Privacy in Islam
*due to the fact that the project is taken plave in islamic city.

In Islam there is a set of laws that determine the lifestyle of every Muslim (Quraan and shariaa قرآن وشريعة and the most important law (that contains many sub-laws) is the law of **privacy** in Islam.

"In Islam, the 'right to privacy' is considered fundamental and one of the most sacred human rights. It covers all aspects of privacy, such as peeking into someone else's home, reading someone's letter without permission, investigating someone's financial, private and family affairs, etc."[7]

In addition, according to Sharia theory (this is a system of religious laws that are part of the Islamic tradition), every aspect of life is considered private unless presented otherwise. In my research I used 3 main laws regarding privacy and gave them an architectural translation so it can be used as a tool to design a suitable project to a muslim Arab society:

7. Privacy in Islam, a sacred human right, Dr. Atique Tahir

Rule 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿2﴾

"O, you who believe! do not enter houses other than your own until you have asked permission and saluted the dwellers therein; that is best for you, Allah admonishes you, so that you may heed".
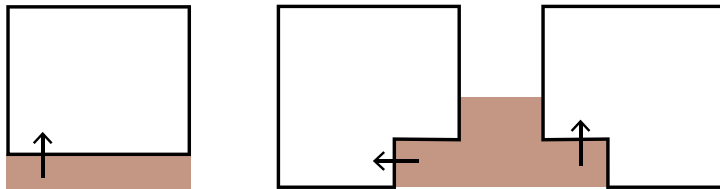
-The Holy Quran (Surah Al-Nur verse 27)

Islam
The rule: Ask for premission to enter

⬇

Architecture
Buffer zone to stand in to ask for premission to enter

A place designed in the entrance that will be used as the buffer zone to stand in.

Rule 2

((من اطلع في دار قوم بغير إذنهم، ففقئوا عينه فقد هدرت عينه))

((If a man finds another person secretly peeping into his house, and he blinds his eye or eyes as a punishment then he cannot be called to question nor will he be liable to prosecution))

-The Prophet Mohammad ﷺ

Islam
The rule: Not to peep through anyone's house

⬇

Architecture
Buffer zone that no one can reach to look into somone else's house
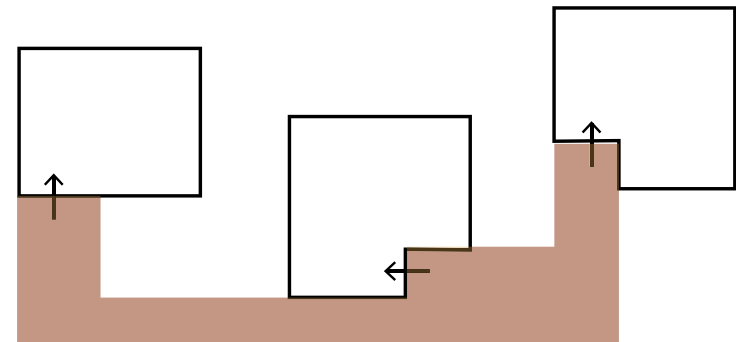
Minimise the possibility to look into the someone's house, and the shift of the units is helpful to achieve so.

Rule 3

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٢﴾

((O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!1 And fear Allah. Surely Allah is the Accepter of Repentance, Most Merciful.))

-The Holy Quran (Surah Al-Hujurat verse 12)

Islam
The rule: Refrain from spying and listening to what is going on in the other's house

⬇

Architecture
Buffer zone that no one can hear or spy into somone else's house
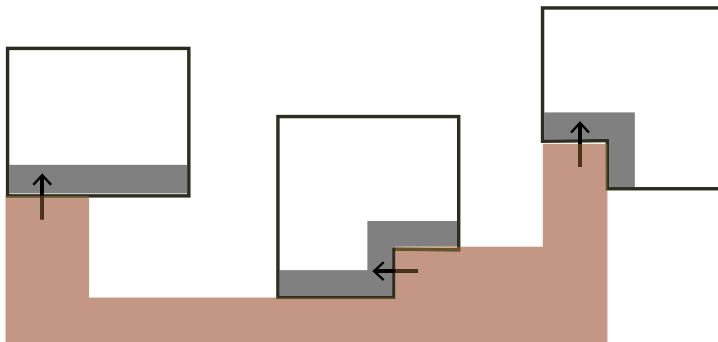
Placing the public programs near the entrance will help maximise privacy and minimise spying (hearing)

3.3 Privacy in architecture

Same as in the Islam, there are method to measure and design privacy in the planning process. There are 3 spatial factors which affect architectural privacy: [8]

Visibility	Accessibility	Proximity

These factors can be measured inside a single unit between different spaces, or between different units (as a cluster). if we take minimum of 4 units to test this will be the result (every factor will be maxed out):

visibility   accessibility   proximity
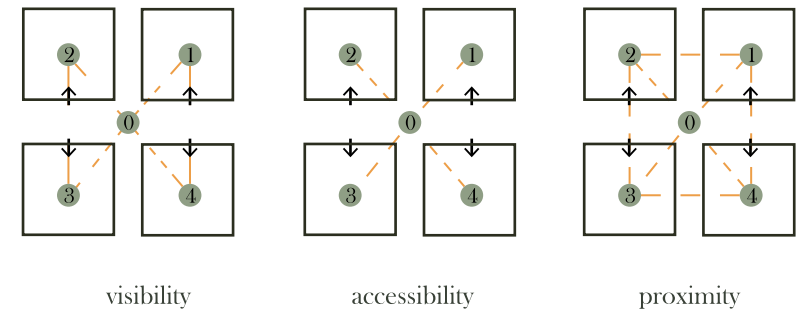
To change and plan those factors, it can be done by shifting and arranging the units as needed. The example below minimizes visibility and accessibility:

8.Architectural privacy a topological approach to relational design problems, Michael Georgiou.

visibility   accessibility   proximity
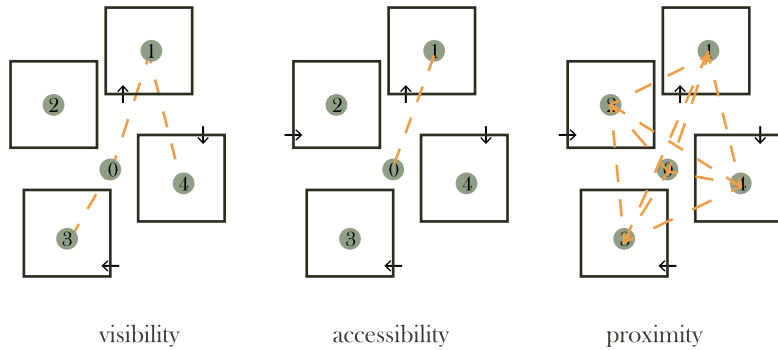
The same can be done in a section:

visibility   accessibility   proximity

visibility   accessibility   proximity
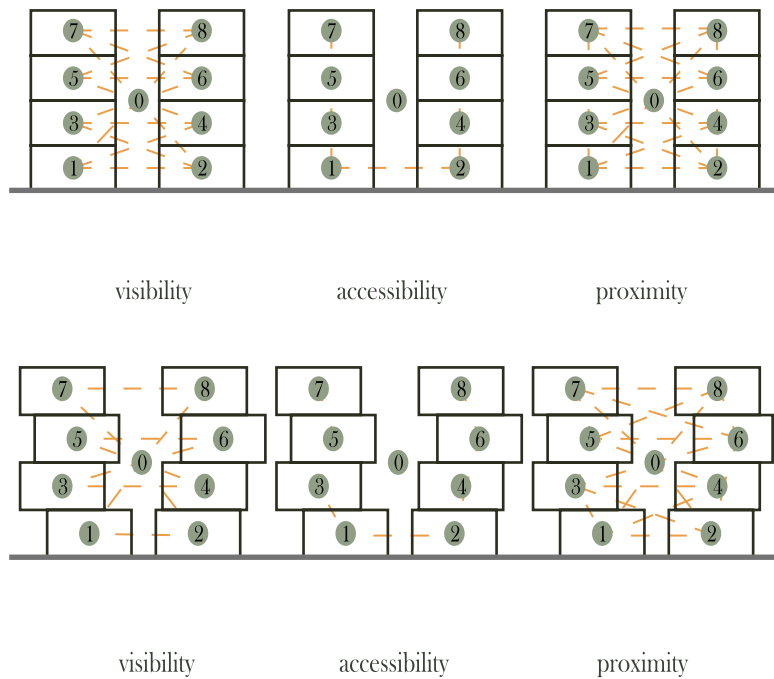
Another layer for designing and planning privacy is the different levels of privacy and how we can control them:

Privacy Levels   ① ② ③ ④

Plan   Section
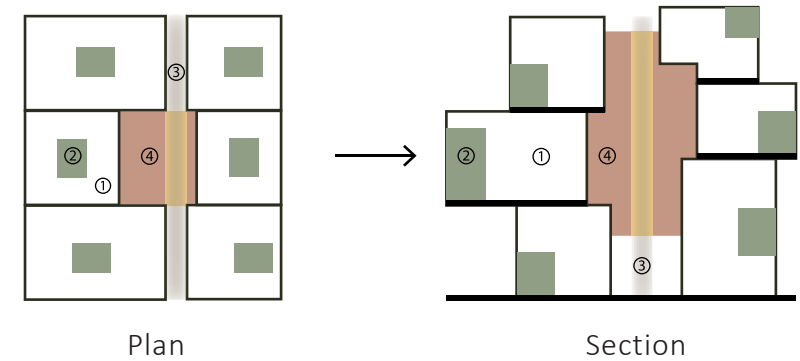
1 being the highest privacy level (inside the unit)

2 Open private space (balcony/courtyard)

3 path in between (can be semi private semi public)

4 Lowest form of privacy (outside space between units).

3.4 Arab household

The term "Arabic house" is used in this discussion to refer:

| Architecturally	Culturally	Environmentally
the inward facing style, in which the rooms are arranged around an open space located in the center of the house.	the house as being compatible with the demands of Islamic culture in which the issue of privacy was a dominant social aspect.	the house which was designed to be functional under the extremely hot climatic conditions.

The main feature of the traditional Arab household is the courtyard. the design of the courtyard dates way before Islam (2200 BC) and its characteristics are:[9]

Inward design
arrangement of the rooms around a central space
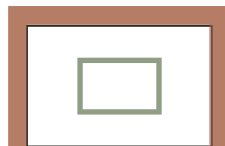
Density
adjoint by the surrounding houses (three sides)
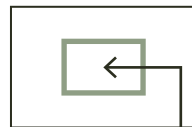
Position of entrance
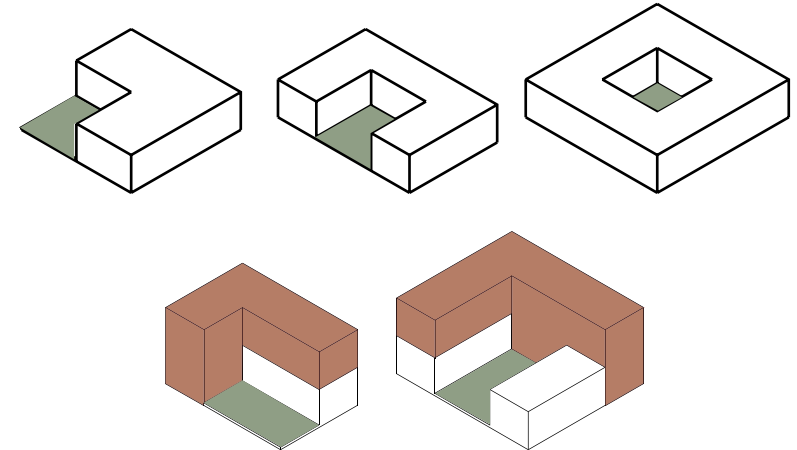angled entrance

Blocked facade
minimal windows

Construction
two stories

Vegetation
integrating green into the courtyard

9.The Traditional Arabic House. Its Historical Roots , Basam Behsh

With that in mind I took few types of courtyard houses types (different position of the yard so they can turn into balconies) to incorporated into the project design:

**And all of these are used as a base to design the project**

4

Back to Tira
Site Analysis

4.1 History

As mentioned, the project site is located in Tira Israel, specifically the abandoned complex of Salo Hershman. Tira is located at the eastern end of the center of the coastal plain, on a group of high hills about 70 meters above sea level. Surrounded by a group of Arab and Jewish villages and cities.

The city started as a small village in the ottoman era, with 250-300 citizens, and families lived around the old mosque. The area of the city was 58,472 dunams, by 1972 there were 27,113 dunams expropriated. It was declared a city in 1991.
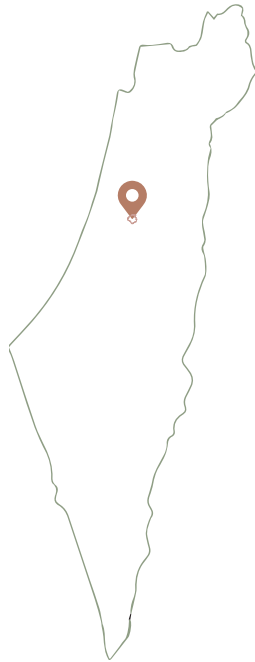
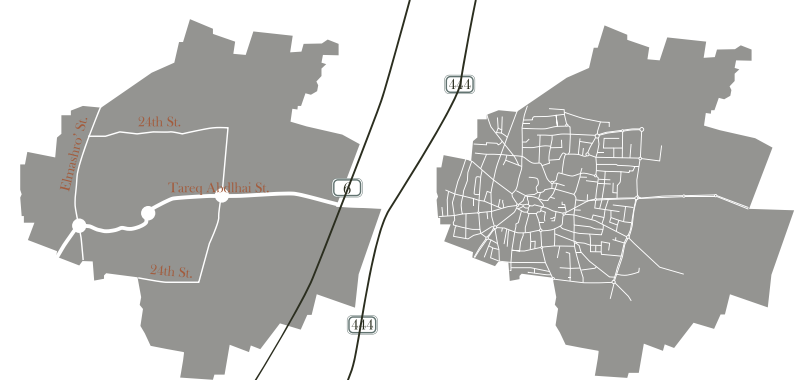## 4.2 Demographics

| Area 31,359 dunam	Declared a city in 1991	Population 27,392 citizens	Household size 4.5

4.3 City Features

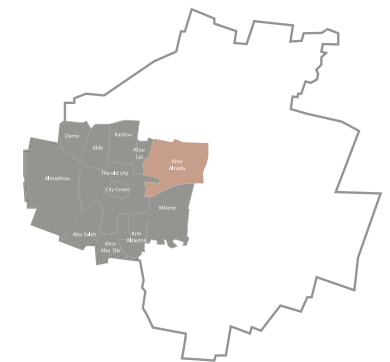The city expanded around its center, which holds all the historical design buildings from different eras.

Main road (St. Tareq Abdl-hai) crosses the city from east to west. And the highway (6) passes by the city.

The official roads spread from the center throughout the city.
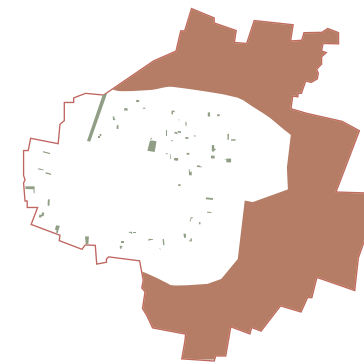
Agriculture area surrounds the city, most of the area now includes buildings + green Areas.

The main neighborhoods of the city. The project is located in Khor Elnada neighborhood.

4.4 Density in Tira

Density is an ongoing debate in the context of sustainability. Environmentally, for years density was a main focus for architects and urban planners, but its importance only increased as the urban population grows. The world is planting skyscrapers and the cities are changing to being more and more crowded.

In the past, density was experienced in a negative light in planning. The urban, and this concept gave a feeling of: suffocated spaces, low economic situations, insecurity, Shallow privacy and more. But, today there are many studies showing that crowding is the way of modern lifestyle. In that *"the density allows Reduced land consumption, improves mobility and transportation, and increases the livability of the existing urban fabric among the other qualities"*.[10]

The increase in the number of the population and the deterioration of the climate crisis indicate the need to take a massive step that will solve the problem. The development of residential areas, over the years, is a complex process characterized by spatial and temporal variation. Basically, development processes and increasing the number of housing units leads to two types of development: the planning of new housing units within existing residential areas (density - the average number of residents per square meter) or the development of new residential areas on land that was open in the past (expansion). However, the number of open areas are running out in the world and in Israel specifically, in that the expansion of cities and the planning of new neighborhoods can only exist in a small number of areas.

10. Density: The Latest Architecture and News, 2021

4.4.1 Density in Tira

Presently, Tira boasts a population of approximately 27,400 residents, experiencing an annual growth rate of 2%. On the socio-economic scale, the city holds the 4th position out of 10. Encompassing an area of jurisdiction spanning 11,900 dunams, the city's relatively low density stems from the prevalence of private homes as the primary mode of residence. Notably, the tallest structures within Tira reach a maximum of 7 floors.

Currently, Tira maintains a density of 2.3 individuals per registered dunam in non-agricultural regions. Nevertheless, it's worth noting that Israel itself is among the world's most densely populated countries, with a staggering 426 persons per dunam as of 2022. This underscores the pressing need for Tira to embrace higher density, particularly given the scarcity of available open spaces.

To address this concern, my proposed project offers an innovative approach aimed at harmonizing the disparity between existing housing levels and the new development. This project adopts a Habitat-style concept and is designed to house 250 apartments, featuring a maximum of 8 floors. This approach ensures a more seamless integration into the city's skyline while addressing the demand for increased density. In comparison to Salo's density, the new project is projected to host 16.6 units per dunam, surpassing Salo's project density of 9.6 units per dunam.

Elomareye
primary school

4.5 Site

The project is located in the western
part of the neighborhood - Khor Elnada.
Across the street there is a communal
garden, a country club and an aban-
doned swimming complex. It is sur-
rounded with different types of schools:
elementary school, junior high school,
high school, special need school, youth
center and a community Center.

Football
court

"Atid"
High school

Abandoned
country club

Youth
center

Funeral
home

Public
garden

Mansour family
cemetery

Site

Elghazali
primary school

Omar's
Mosque

Secondary
School "B"

5

Planning strategy

5.1 Planning strategy

As new approach and based on the research, the upcoming project aspires to fulfill an array of needs that conventional structures often fail to meet. A cursory observation of the site reveals a prevalent feature among the private residences—expansive balconies. This distinctive attribute serves as the cornerstone of the project's design, offering a fresh approach that transcends the limitations of conventional buildings.


Build   Movement   Open Space

Taking into careful consideration all the tools and factors mentioned, the project will be meticulously crafted to align with these principles. It will be conceptualized as vertical clusters, thoughtfully arranged to meticulously preserve privacy elements. And very unit will feature its own private "courtyard."

The site will be masterfully designed for accessibility and seamless integration with the city, achieved through the creation of well-structured pathways leading into the site.
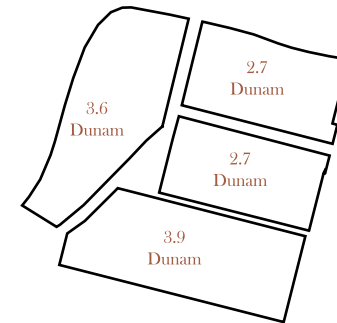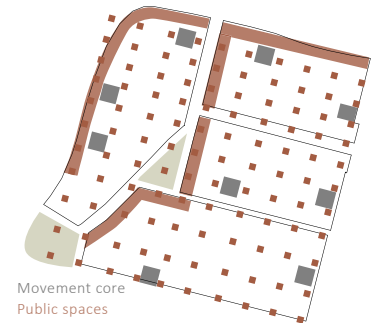
5.2 Complex design
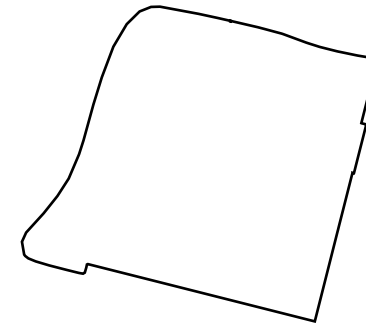
Site area : 15.5 dunams
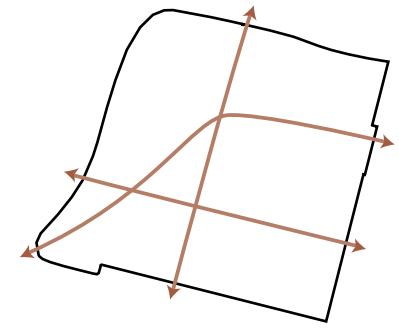
Primary pathways will establish vital connections to main roads and significant locales surrounding the site.

3.6 Dunam

2.7 Dunam

2.7 Dunam

3.9 Dunam

Four primary clusters, each approximately equal in size, will be strategically organized.

Movement core
Public spaces
Green spaces

The ground floor will boast an open layout characterized by pillars, with a limited number of public functions integrated seamlessly
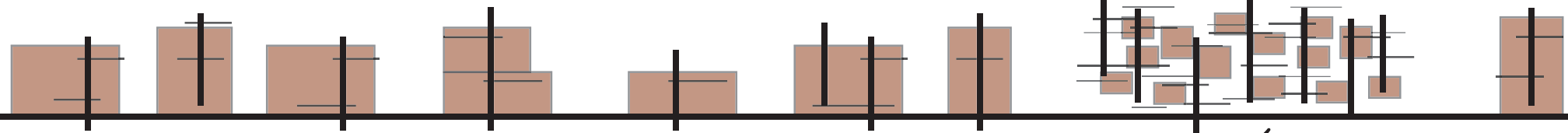

Existing Buildings

"الشيكونات"

5.3 Ground floor

The ground floor hosts a diverse array of public functions, each thoughtfully curated to match its specific location. As an illustrative example, along the main road, an array of quaint shops can be found, conveniently accessible to all residents of the city.

Nestled along the central thoroughfare within the complex, one can discover a cluster of small businesses. While these functions might be slightly less prominent in terms of accessibility, they remain undeniably public to the city residence and complex in particular.

inwards, one can find an arrangement of semi-private public facilities, primarily consisting of workshops tailored for the convenience of the complex's residents.
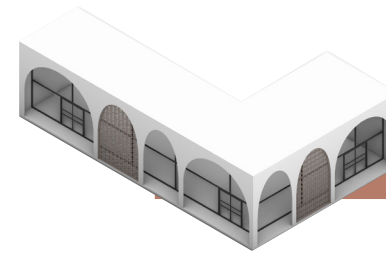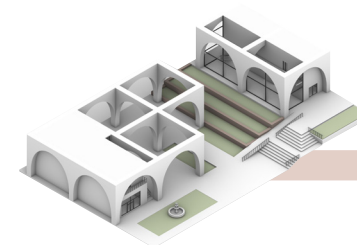

Commercial

Local markets and shops
Road accessible
2 floors
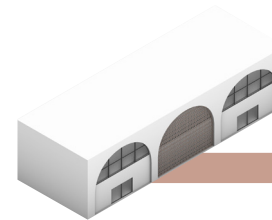
Small buisnesses

Beauty salon, flower boutique
Main path accessible
2 floors

Workshops

Cooking, Agriculture, Sport, Study
Inner paths accessible
2 floors

Workshops area- Private public zone

Main pathway- Small buisnesses, public zone

5.4 Arch design

The arch, interwoven into the complex's design, stands as a symbol of culture while preserving the memory of the abandoned premises. In addition to its cultural significance, the arch also serves practical roles within the project: providing structural support in strategic locations, enhancing the element of privacy, and ingeniously functioning as a shading system.
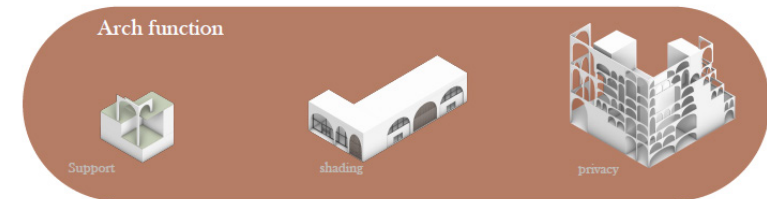

5.5 Cluster design

The cluster design draws inspiration from the before mentioned principles. On the ground floor, the pillars assume a central role alongside the public spaces. These pillars are covered by a public spaces, offering gathering spots for the residents. The units are meticulously layered, each tier gracefully offset above the previous one, creating a harmonious rhythm that reverberates along the pathway, connecting the entire complex.
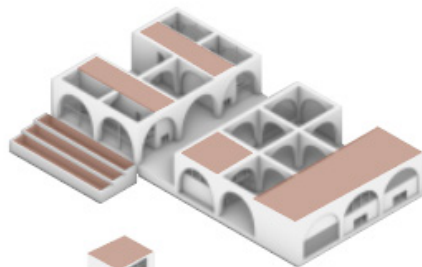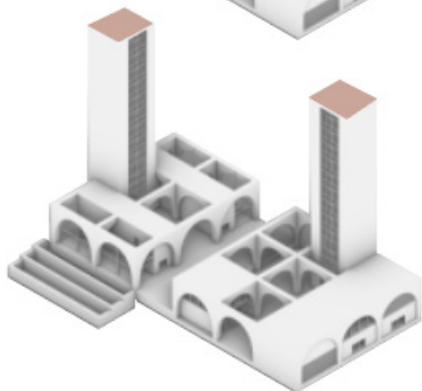

The digram is based on the colored cluster as an example
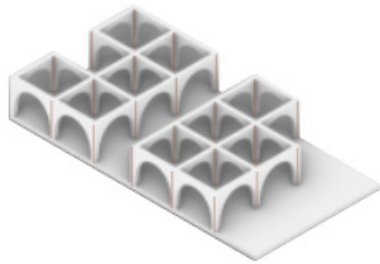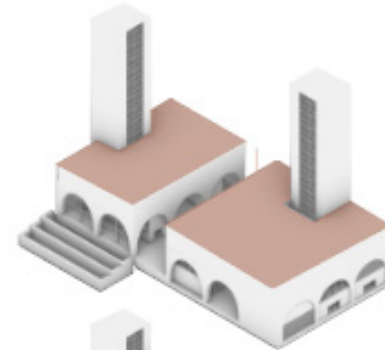
Pillars
open layout ground floor
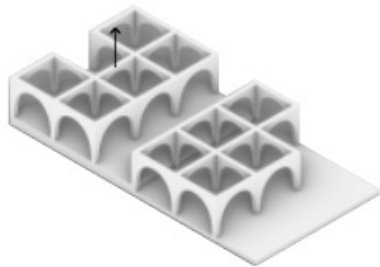
Typography
Different levels throughout the site (due to existing typography)
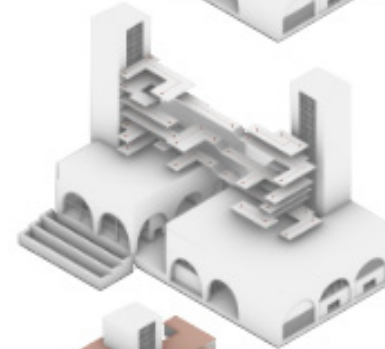

Public program
Infill of vries functions

Movement core
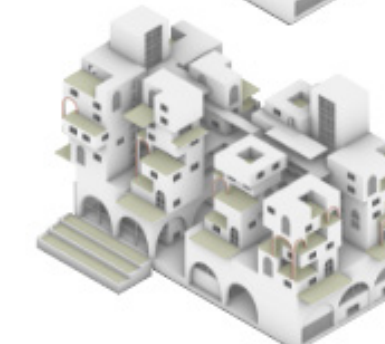Residence accessible

Public- private space
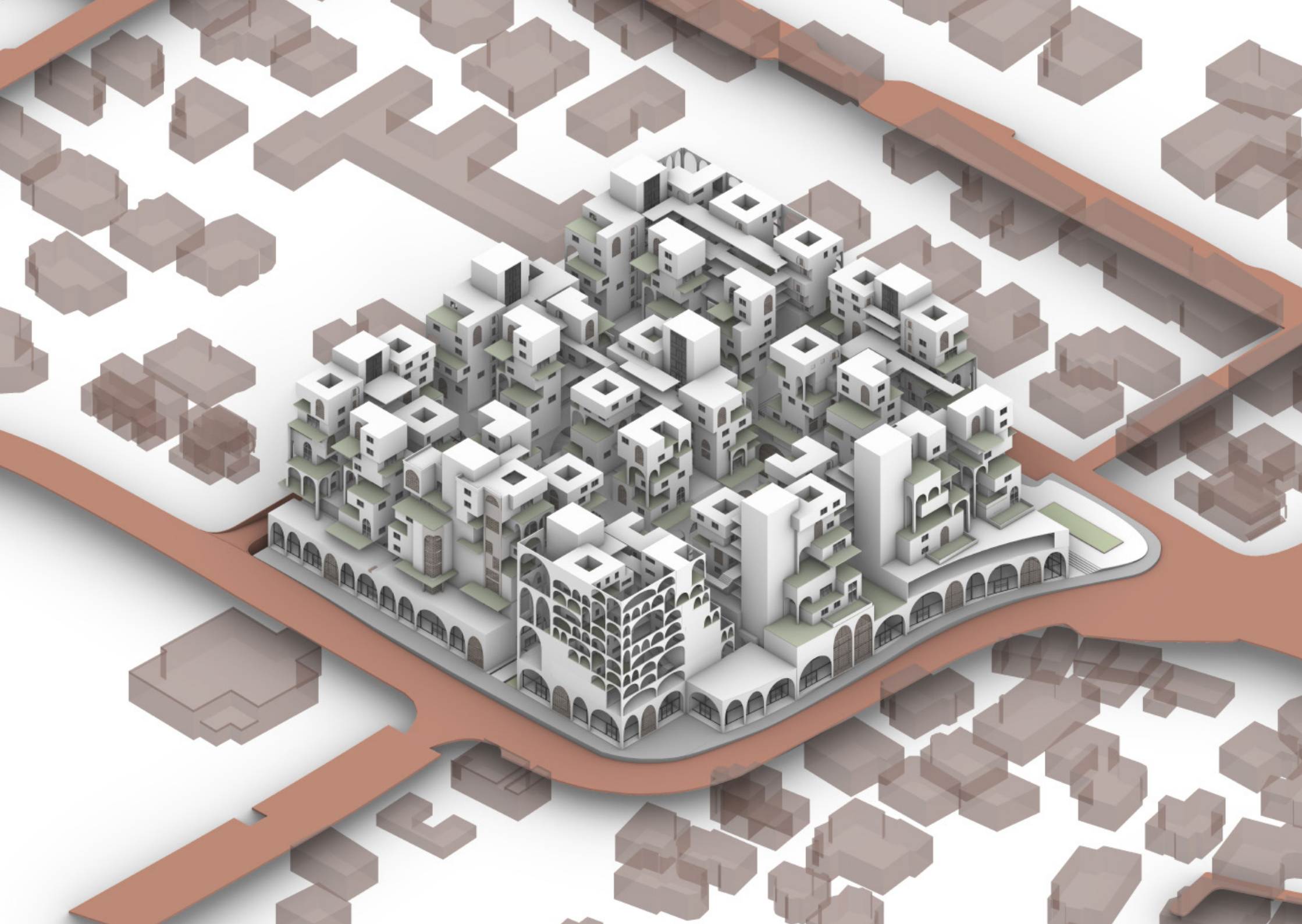Public fuctions for residence (gym, library..)

Pathways
Paths for residence (casbah)

Apartments
Units 70-140 square meters
6-8 levels

Gardens and arches
arches for spport and shading private courtyards

6

El-shikonat "الشيكونات"

6.1 Complex

The complex encompasses 250 apartment units, varying in size from 70 to 140 square meters. The buildings, with a maximum height of 40 meters, are structured with an 8-meter ground floor, a semi-public floor, and 6-8 levels of residential spaces.

6.2 Residential floors

The residential floors are meticulously organized into clusters, grouping every 6-8 units together. Each of these clusters is seamlessly linked through a central movement core and pathway, facilitating convenient connectivity. Noteworthy is that every individual unit boasts its private courtyard, or alternatively, is integrated into a duplex arrangement. The overarching objective revolves around

crafting a dynamic 3D casbah concept, fostering not only inviting meeting spaces but also additional open areas beyond the courtyards themselves.

Every unit is thoughtfully crafted with a gradual entrance, meticulously designed to prioritize the element of privacy. Furthermore, each entrance is endowed with its dedicated space along the pathway. This space serves a dual purpose—it can be utilized as a comfortable seating area or as a vertical garden, thereby ensuring that residents not only cherish their personal space but also contribute to the maintenance and beautification of the pathway that meanders between units.

6.3 Sections

As we delve into the sections, a conspicuous interlinking becomes evident—forging a seamless connection not only between the units but also encompassing all the communal functions situated within the initial floors.

6.3 Facades

Every outward facade responds harmoniously to its surroundings, each uniquely adorned with its own distinctive design.

North elevation

The Northern facade serves as the primary entrance to the complex, establishing a welcoming gateway. The initial floors of this facade are dedicated to local shops, adding vibrancy and convenience to the complex's surroundings.

East elevation

The eastern elevation exudes a sense of tranquility due to its adjacency to private residences and a school. With a more open disposition, it seamlessly integrates with the surrounding neighborhood. Additionally, this facade accommodates select workshops, further enhancing its functional and community-oriented character.

South elevation

In contrast to the eastern facade, this side boasts an even greater sense of openness, providing ample space to accommodate versatile functions that can adapt based on the residents' needs. These dynamic spaces not only foster a stronger sense of community but also reinforce the bond with the neighborhood, creating a vibrant and interconnected environment.

West elevation

The western elevation seamlessly extends from the northern side, forming a continuous visual flow. Its ground floor features a seamless continuation that envelops and encompasses all the commercial establishments of the neighborhood.

Summary

The project's primary objective is to develop a housing planning method tailored to young Arab couples embarking on their journey, incorporating elements that resonate with the traditional and cultural living patterns intrinsic to the Arab lifestyle, where land and place hold immense significance. The ultimate goal is to persuade these couples to adopt this specific planning approach, envisioning it as a long-term home rather than a mere temporary dwelling.

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Elshikonat:

The project in Tira, Israel, aims to create a housing planning method for young Arab couples that reflects their traditional cultural living patterns. By integrating the significance of land and place, the project encourages these couples to view the housing approach as a lasting home rather than a temporary dwelling. The challenge is: **How can the housing typology in the Arab society be effectively adapted to align with the patterns of their daily life and address the challenges posed by land shortage?**

"الشيكونات"

Elshikonat
project by: Alaa Mansour